

A

# REVIEW

OF THE

# STATE

OF THE

# BRITISH NATION.

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Saturday, December 25. 1708.

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**I**F any Man had ask'd me, what Answer the *Rebearsal* would give to the Story of a scandalous Minister being depos'd in *Scotland*, I would, and any Body *that knows him* would have answer'd, RAIL and LYE; it is the native Consequence of a baffled Cause, and both are his peculiar. A good Cause wants no Railing, and a bad One is never better'd by it—In Language, Calling Names, and Want of Manners always make the better Side the worse, and add nothing at all, unless it be to the just Suspicion, People had before entertain'd of the Subject.

Indeed the *Rebearsal* has no other Way to come off from the miserable Shift he has made, in bringing in scandalous depos'd Ministers as Instances of the Persecution, he would fain tell us, is set on Foot in *Scotland*.

*To this*, after he had glutted himself with Bear-Garden Language upon me, he adds the like upon the Church Judicatories in *Scotland*, and all they do must be unjust; and to lessen the Value of their Censure upon his qualify'd Clergyman, he brings a Story of one Mr. *Pearson* in the Presbytry of *Dunkeld*—And so would prove all the Church Censures unjust; I think, 'tis a little hard, since we are a united People, that the publick Justice of *Scotland*, whether Ecclesiastick or Civil, and the settled Judicatories there should be reproach'd with Injustice and Partiality by a VILLAIN, that is known to make *Lyes his Refuge*, and the Government here, under whom these Judicatories are established, take no Notice of him.

A Charge against National Justice ought to be in a legal Way, and be brought before proper

proper Judges—And I take the Freedom to say, the Government of *England* cannot let the Judicatories of *Scotland* be openly branded with Partiality and Injustice, and not suppress the Insolence, and bring the Author to make Satisfaction for it, or Proof of it, without such Partiality, as I cannot see, consists with the Union—But I am sure, does not consist with the many kind Usages, we promis'd the *Scots*, when we invited them to joyn Hands with us; and I am ready to make this good, and answer for it in Behalf of *Scotland*, before any Authority or Court of Justice in the Nation.

Should I take upon me to say, that all our Ecclesiastick Courts and Proceedings are cruel, barbarous, partial and unjust, and not to be regarded, and their Censures not to be look'd upon as any Injury to a Mans Reputation—Would it not be reasonable to prosecute and punish me, and I should most certainly meet with it?

And yet without reproaching them, I shall take the Freedom to say, and will enter into the Parallel very speedily, that the Church Judicatories in *Scotland* seem to me much more exact, less liable to Oppression and Injustice, fairer in Proceeding, briefer in Depending, and less capable of doing Wrong, than the Ecclesiastick Judicatories in *England*—And I refer it to the Accounts, I shall quickly have Occasion to give of both.

I shall not pretend to reply here to the Case he has brought, till I have the Particulars, which I doubt not I shall have at large; yet I cannot but observe two Things.

1. To prove the Church Judicatories unjust, he brings an Instance, wherein the Synod of *Perth* would not approve the Proceedings of the Presbytry of *Dunkeld*, but let the Proceedings drop; or in his *English*, the Presbytry having been in the Wrong, the Synod were just, and finding it wrong, would not suffer them to proceed—*This is supposing it to be as he says, tho' I do not at all grant or believe it*—But this is this Mans Way of arguing, to prove their Proceedings unjust, by proving they did Justice against themselves.

But what's this to our Case?—Recrimination for Justification! Suppose the Case were true, does the Mistake of the Presbytry of *Dunkeld* at all affect the Proceedings of the

Synod of *Lutbain* and *Tweeddale*—My Lord *Russel* was barbarously and unjustly put to Death by the straining of Circumstances, and calling that Treason, which in the utmost had been but Misprision of Treason, and without Evidence sufficient to prove that either; and therefore all the Trials at the *Old-Baily* are unjust; Sir *Wm. Parkins*, Sir *John Friend*, &c. are not be esteem'd justly condemn'd. *This is REHEARSAL LOGICK.*

2. In the next Place, Mr. *Herriot's* Case cannot be true, for the Author of the *Review* was set in the Pillory, which being done for speaking the Truth, is HIS HONOUR, and reflects upon those that plac'd him there, not upon him, since 'tis well known, he could have deliver'd himself from that Ignominy, if he would have sold his Friends for his own Liberty, and betray'd the Memory of his Master King *William*, a Thing too much in Fashion with this honest Age—But that by the way—

Again, Mr. *Herriot's* Case cannot be true, because, *Review*, you are a Rogue, a Rascal, a Whig, &c. Rare Arguing, Mr. *Rehearsal*.

But after all, Mr. *Herriot's* Case will not come off so, for neither your Railing at the *Review*, nor your Arraigning the Church Judicatories in *Scotland*, will bring you off; for to your Misfortune, Mr. *Herriot* carry'd his Cause from the Church Judicatory to the *Privy Council*, and was condemn'd THERE also, the Church Sentence was approv'd, the Causes appearing just, and so his Reproach was fix'd both by the Ecclesiastick and Civil Authority—

And now good Mr. *Rehearsal*, tho' you will have it, that the Judicatories of the Church of *Scotland* are not to be regarded here, I hope, you will allow, they are to be regarded there; and that it is a sufficient Authority for *Scotland* to judge a Man scandalous, when he is legally depos'd for Scandal: We can never call it Persecution, that the Civil Magistrates shut up a Man's Meeting-House, that the Ecclesiastick Justice has spued out as scandalous—If not, pray, who will you have Scandals be try'd by?

—Like the Cook of the Man of War, who would be try'd by a Jury of Cooks, so I presume, you would have him try'd by a Jury of scandalous Ministers like himself. If he

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was preaching only among the *Non-Jurant* Gentlemen, and had been scandalous, the Presbytry had not proceeded against him, as a scandalous Minister, as I can prove by Examples good Store, if you please to call for them; but he was preaching in the Presbyterian Church, and subject to their Ministerial Jurisdiction, being Minister of *Dalkeith*, and they had a just Right to take Cognizance of his Conduct, and to expel him from taking the Charge of Souls, that had so little Care of his own.

The Church having therefore taken just Offence at his Conduct, bring him to Justice, and on a full Hearing censure and depose him; He, like *Mr. Rebeersal*, flies from their Jurisdiction to the Civil Magistrate, and brings it before the Privy-Council, where the Church Sentence, tho' it needed it not, is confirm'd, and the Man depos'd both by Church and State—— And of this *Mr. Rebeersal* may come off if he can.

But we'll bring the Case to a short State—The Prosecution of the *Jacobite* Clergy in *Scotland* does, it seems, extend to the prohibiting such Men from Preaching, as are either unqualify'd by taking the Oaths, or depos'd by the Church Judicatories for Scandal—And if this is Persecution—Then the *Scots* are persecuted, and we may proceed to justify it to all the World.

It may be ask'd, why will the *Jacobite* Clergy in *Scotland* espouse the scandalous Ministers, which the Church cast out? And why does he pretend to call Proceeding against Men for Scandal and Immoralities Persecution of the Church?—If I am forc'd by this Slanderer to enter into this Enquiry, who take most Care to keep Scandal and Immorality out of their Ministry, the *Episcopal* or the *Presbyterian*, whether in *England* or *Scotland*, the black List will turn sadly to his Disadvantage; but I would advise him to take the Advice of *King Charles I.* in the Case of the *Centuries*, and bury that Enquiry.

Let him remember, that this was the Case of *Abraham Gill*, which he has been often answer'd in. While he was their *Abraham Gill*, and officiated in the Church, his various Wives, his scandalous Practices, his Cheats and Immoralities were never en-

quir'd into, nor the Man prosecuted; he might cure other Mens Souls, and damn his own, they took no Exceptions to him: But as soon as ever he was call'd *Abraham Gill the Dissenter*, and set up a Meeting House, then he was a Rogue, a Cheat, a Whoremaster, and his Orders were forg'd, and what not; and the poor Man by Way of Experiment must be press'd for a Soldier, that in time her Majesty's Forces might be recruited with dissenting Ministers, and the Duke of *Marlborough* might have storm'd the Counterscarp of *Lisle* with a Regiment of booted Apostles.

With the same Justice will this Man proceed with *Scotland*, while a depos'd Minister is censur'd for Scandal, and the Church Judicatories proceed against him; that may be call'd Persecution, and a Pretence made to rail at shutting up the Meeting Houses, the Church Justice is cry'd out upon, and the whole Nation branded with Partiality; if they were to let all Manner of Vice go unpunish'd, and let the Nation run into a general Course of Immoralities, we should hear nothing of it.

His injurious Reproaches of the Review on the Affair of *Abraham Gill* have been so often reply'd to; the Authorities and Affidavits produc'd in the Book call'd the *Experiment*, offer'd to be justify'd in a Court of Justice; the Man's Orders produc'd, in order to have the pretended Forgery prov'd; the Man offer'd to be produc'd, and Security given for him to appear, and be punish'd if found guilty; the Party so often invited to prove, he ought to have been press'd for a Soldier; publick Justice has once and again censur'd their Proceedings, the Man was deliver'd from them by Law, and every thing made so clear—that it would be meer gaming with the World to repeat it, or say anything more to it.

Slander and Envy may be answer'd, but can never be silenc'd; Malice is born with its Mouth open; Noise, Lying, Repetition and Nonsense are its native Properties; Want of Manners, Want of Modesty, Want of Reasoning, and insatiable Thirst after the Ruin of innocent Mens Reputation are its denominating Qualities. This the *Rebeersal*, setting aside all Decency, and good Language, to the Disgrace